

Semantic Characteristics of the English and Uzbek Languages

Nilufar Zubaydova

The teacher of the chair “The theory of English language and literature” of SamSIFL,
nzubaydova2@mail.ru

Annotation: At this stage in the development of linguistics, the study of linguistic units, including proverbs, is of particular importance. This study is devoted to the study of the systematic semantics of English and Uzbek proverbs. The problem's criticality one of the problems that has been actively developing in linguistics in recent years is determining the linguistic status of complex language forms that exceed the volume of non-predicative expressions. Proverbs representing one of these types of formation are traditionally studied within the context of phraseology, resulting in the researcher's natural desire to describe the material through an already known prism-linguistic units.

Keywords: proverbs, phraseological expressions, semantics, phraseology, graduality, aphorisms, lexical structure, folklore, syntactic construction, word units, linguistic essence.

Although the semantic properties of proverbs and phraseological expressions are similar in many ways, proverbs have a number of characteristics that distinguish them from phraseological expressions while also bringing them closer to certain formations that are not normally included in phraseology.

Riddles, aphorisms, and quotations are examples of such formations, which are studied within the framework of cliché theory (template phrase theory, speech marks) or in conjunction with Folklore.

The features that distinguish a proverb from a phraseological expression include a difference in lexical structure, a difference in the characteristics of their speech activity, and, finally, a difference in syntactic construction; the proverb is made in the form of a sentence as opposed to a phraseological phrase. All this makes it possible to emphasize that the proverb not only has in common with phraseological expressions but also has its own peculiarities, which requires a more detailed analysis of the latter.

The cliché theory, which is in the rotation stage, has not yet established reliable criteria that will allow it to distinguish a proverb from similar formations such as proverbs, sayings, aphorisms, etc., while defining its research topic. Consequently, defining the linguistic essence of proverbs remains in this respect. The function of proverbs in speech has received considerable attention in the literature, especially in proverbs with progressive semantics. However, if we consider proverbs as micro texts that serve the specific purpose of the whole sentence, we can add to the problems of textual linguistics, which are increasingly discussed in modern science.

The influence of one or another language system on the mode of expression of proverbs by systematic semantics also applies to the issues under development. A systematic study of the lexical and grammatical design of proverb constructions with semantics can provide some explanations and additions to existing ideas about the normative features of modern Russian. The object of research is proverb constructions that have a gradual meaning and include a gradosema in their semantic structure.

The scientific novelty of the article is that the work is devoted to a less studied area of the linguistic system from a linguistic point of view-sentences with step-by-step semantics. The influence of three factors on the lexical and grammatical structure of a proverb has been identified: the whole system of a particular language, its lexical subsystem, and extralinguistic phenomena that characterize the life of a particular language community. It is suggested to substantiate the linguistic specificity of the proverb, which differs from the phraseological combination and the non-proverbial sentence. ∴ ■The proverb is recognized as an intermediate formation between a phraseological unit-phrase and a non-proverbial sentence, unless aphorisms, proverbs, etc., are taken into account. The purpose of this work: To describe the semantic, grammatical, and paradigmatic features of proverbs with systematic semantics achieving this goal involves solving a number of specific tasks.

- recognize the linguistic features of articles;
- recognize the differences between English and Uzbek proverbs;
- recognize Russian articles with gradual semantics;
- describe the semantic structure of the studied structures;
- identify systematic links between systematic semantics of articles;
- analyze the paradigmatic relationships of these proverb constructions;
- categorize articles by structure;
- study and describe the characteristics of progressive semantics articles within each category.

The main hypothesis of the research is that proverb constructions are one of the ways to express step-by-step and are classified according to structural groups.

Basic rules

- 1) Proverbs that gradually acquire semantics are fixed, repetitive units that have a unified meaning and must include a gradosema (measure and degree).
- 2) The peculiarities of a proverb with a systematic semantics, its transformation into a phraseological expression (meaning, form, function specificity) and a non-proverbial sentence (specificity of unchanging meaning), and the specificity of the application are set by contrasting.
- 3) As a semantic feature of a proverb, there are two types of proverbial meaning: immutable and concrete situational meaning.
- 4) In the meaning of the constant proverb, additional meanings are found the moment of evaluation and subjectivity of the proverbs.
- 5) The process of evaluating English and Uzbek articles are modeled on a gradation scale.
- 6) The progressive nature of proverbs is due to the peculiarities of their structure.

The theoretical and practical significance of the work is determined by the possibility of using its results in the study of problems related to the step-by-step semantics of articles, in solving problems of step-by-step semantics, in dissertation materials, lexicographic research, compilation of collections of articles and dictionaries, as well as teaching modern English and Uzbek in higher education, special courses and special seminars, pedagogical colleges, lyceums, gymnasiums, and may have practical significance in high school programs.

Research methods. The main research method in the article is descriptive, which involves the development of a complex system of systematic semantic analysis of the meaning of articles. The method of component analysis of the meaning of proverbs is used to study the semantic structure of the meaning of a proverb. The method of structural-semantic analysis was also used.

This made it possible to identify important features of the semantics of proverbs with progressive semantics and types of proverbial meanings, and thus to draw general theoretical conclusions.

Introduction

Interest in proverbs has been noted for a long time, which dates back to the XII-XVII centuries in Uzbekistan and the XVI-XVIII centuries in England, as evidenced by the relatively early tradition of writing them. Until recently, however, they were few and far between. Their essence, as well as their position within related events, aspects, and directions of linguistic research, remained contentious. In general, the judgments made in this regard can be grouped as follows:

1. Proverbs are a type of phraseological unit, a stable compound, characterized by repetition in speech.
2. Proverbs are not related to phraseology because they "cannot be defined by synonyms, unlike lexical idioms."
3. Some of the proverbs used in speech as a kind of upbringing in relation to any situation, as a reminder of real-life observations, are not included in the phraseology, some proverbs have lost their connection with the situation that caused them. directly related to phraseological units.
4. Since the formation of syntax as an independent field of language, proverbs have been widely used as a visual material for certain syntactic phenomena without defining their genre.

The problem of the linguistic definition of a proverb is sometimes complicated by the fact that in a series of formations combined with proverbs, the characters that clearly distinguish the neighboring units have not yet been found. For example, different opinions are expressed about the essence of related formations such as matal.

The proverb is described as a short parable. This judgment is a doctrine, expressed in a crude way, and circulated under the coins of the people. Proverb, circular expression, figurative speech, simple allegory, bluff, method of expression, but without parable, without judgment, without conclusion, note; this is the first half of the proverb [Dal, 1879, p.35]. There is also the idea that a proverb can, as a rule, be abbreviated to a figurative phrase while the proverb has other distinctive features: brevity, allegoricality, and the pragmatic nature of meaning. Subsequent definitions focus on the rhythmic organization, exemplariness, and completeness of the sentence in the proverb, and the absence of generalizations in the proverb; not the figurative meaning of the lexical components in the proverb, but the literal meaning, in contrast to the words used in the proverb; the design of the proverb in the form of a complete sentence; and the syntactic form of the sentence compatible with the phrase [Dal, 1879, p.38].

The proverb can be described as follows: it is a stable speech-metaphor in which the external semantic agreement with the rest of the text in the speech is violated. Many units of the proverbial fund are of a moral nature. Typical features of a proverb include the phenomenon of contextual synonymy within a proverb, from which the meanings of words that are not synonymous in another context approach Radishes are not sweet; without singing, without eating, there will be no enemy. In terms of the syntactic properties of a proverb, its typical feature should be recognized as isosyntactic parallelism. In the construction of this proverb, it is often expressed as a linguistic expression of the antithesis: One with two legs, seven with a spoon; what will happen soon is not debatable.

In addition to the traditional method of description, in recent years there have been attempts to analyze proverbs using structural methods (G.L. Permyakov, A.A. Krikmann), which reflect the symbolic meaning of the proverb, the semantics of proverb constructions, and the paradigmatic relationships in proverbs. The proverbial funds will be studied.

Determining the linguistic status of these units is one of the primary tasks in the linguistic approach to the study of articles with progressive semantics selected in this article. In solving the task, it seems logical to start the research by taking into account the semantic features of the proverb. Exact semantics, in particular, reveals inconsistencies with the appearance of proverbs, for example, with some proverbs. In addition, the dissertation analyzes the following semantic features of the proverb: synonymy, antonymy, as well as additional meanings included in the meaning of the proverb: the evaluative moment and subjectivity of the proverb. Thus, the semantics of articles becomes one of the criteria for dividing these formations into separate groups within related forms.

If we place the structures we are interested in in the line "phraseological phrase-proverb-non-cliché", we can highlight the features that contradict the members of this category of proverbs that are adjacent to them. We consider such features as an attitude to the symbolism and syntactic design of these formations. The proverb, in turn, is in stark contrast to the phraseological expression:

- a) in its syntactic organization;
- b) according to the peculiarities of the meaning of the duality.

Based on the hierarchical model of language [Belvenist, 1974, p. 145], proverbs can be defined as special additional level units of language because they have all the basic features of language units: they are of lower order. Units - words and phraseological expressions, are included in higher order formations-sentences and/or statements. However, there are specific examples of proverb creation in the proverbial fund of a particular language, and the proverbs themselves have been reduced to a limited list.

There is a peculiarity to recognizing the syntactic level as the highest level in the language system, that as units of this level, sentences are introduced into speech outside the system. Consequently, proverbs are the most complex formations that can actually be provided with the status of language symbols while having the pronunciation features of language units. With this approach, additional levels should be placed between phraseological and syntactic levels, including proverbs (and possibly other clichés of phrase order).

A folklore genre; short and concise, figurative and figurative, grammatically and logically complete, wise phrase, profoundly meaningful. It has a very distinct shape. The proverbs combine the life experiences of the ancestors with their attitudes toward society, history, mental state, ethical and aesthetic feelings, and positive qualities. Over the centuries, it has been refined among the people and has taken a concise and simple poetic form. The Proverbs are extremely rich and diverse in terms of subject matter. Colorful articles on topics such as homeland, labor, science, friendship, harmony, wisdom, vigilance, language and speech culture, love and affection, and negative traits have been written. Proverbs are characterized by a dialectical unity of content and form, often rhyming, sometimes ambiguous, and rich in figurative meanings. Proverbs often have antitheses ("Respect the great, honor the small," etc.).

Examples of Turkic proverbs are first mentioned in Kashgari's *Devonu lug'otit turk*. Many of these proverbs are still used in various variants among the Uzbek people. Also, the proverb in Kashgari's work is "In the evil of man, outside the blackness of the horse"; like, "In the human world, in the world of cattle." We use proverbs a lot in life, right! Proverbs are sometimes called proverbs, sayings, wisdom, wise sayings, rebukes, mashayiks, wise sayings, sayings of sages, sayings of fathers. The socio-political and educational significance of proverbs is enormous, even enormous. The proverb gives an image of an object, its characteristics, and the proverb expresses a complete conclusion. The beauty of a word is a proverb!

Material presented in his work in accordance with the peculiarities of the figurative basis of proverbs. Scholars' descriptions of articles include the following:

1. the ability to define models of situations in specific images: they provide a "generally personal experience."
2. logical-semantic commonality with the proverbs of other peoples as a reflection of the general laws of human existence, as rules of national caution have almost the same meaning for all ancient and new tribes. "
3. the ability of an ethnos to reflect the peculiarities of folk psychology and culture ("In the special cases and relations of any nation, there is a difference which distinguishes the proverbs, parables, and parables of each, because they are the image and imagination of his consciousness, the sharp expression of his climate, faith, government, enlightenment, ethics and customs, history").
4. evaluation (" Approved by consensus, they form a secular sentence, a general opinion.
5. didactics ("In such proverbs, the ancient times of the world passed down the rules of etiquette to generations").
6. recurrence ("They are generalized according to the same law, according to which everything in humanity does not remain within the boundaries of truth, high and noble, but is excluded, spread, transmitted to others, and immortalized in the present and in the future. Customs and traditions-generations with habits".

Snegiryov also refers to the analysis of the proverbial form. The researcher found that this type of sentence form features such as brevity and expressiveness are obtained as a result of the use of stylistic figures in their creation, in particular the "comparison or contrast" characteristic of expressing step-by-step in proverbial units. (i.e., the antithesis):

Liquid tears. caustic; he is physically weak but skilled at work; proverbs are made using the same predicates in the context of the opposite meaning; caustic-"physical irritability", liquid-"low in size, strength, expressiveness", hudovat-"poorly fed", where the suffix-ovat-is characterized by the values of the feature level-low ("slightly"), significant ("very"), and excess ("very"), hudovat short adjective is used in a more subtle sense; tarovat-"able to do any work; "power, strength," the short adjective is used to mean "very energetic". Everything in the house can be argued, but living with a stranger is worse. lived with elbows and with nails They had big and an interval. You have a back, and its nose is pointing at you. The gypsies only deceive, and the evil one reaches the heart. On the other hand, proverbs are constructed using a combination of constructive opposites and correlation centers of opposition, possibly worse ("successful-bad"), with an elbow-with a nail, and with a sazhen-span ("more-less").), back-beak ("back of the body-the front of the head").

Among the formal-semantic features of the proverb, we include allegory in our work. This statement was made by I.M. Snegirev's words to confirm this. He writes that the proverb "is often ambiguous, neither personal nor situational, and subject only to its mutual conditions-place and time" [Snegirev, 1996], p. 205]: A broken vessel carries two centuries //"a wounded or crippled man lives a very long time"; In an empty barrel I ring more //"An empty, limited person has great arrogance"; p is comparatively larger and higher due to the gradosema. We approach the proverbs as a microtext and note their lexical and grammatical features. should show uniformity:

"Ancient and obsolete words of different epochs in proverbs, regional and mixed forms of Slavic forms are new in Russian, church with people, old with new" [Snegirev, 1996, p. 206]. Let us illustrate the thesis with proverbs: The husband chases (i.e., aspires) how to get bread, and the wife chases how to get rid of her husband; Do not look him in the eyes with praise or rebuke; he does not grow his own wool. Observations on the grammatical features of proverbs are related to the use of forms of adjectives that differ from the author's contemporaries; see the selection of case forms of the controlled noun:

Give birth to children-do not break the horns (instead of children), Love the child, but look after your pocket (rather than your pocket); advantages of infinitive forms over command and follow-up forms of speech or indicative tenses for the future tense: Stop seeking mercy from evil (instead of stopping). It was bad weather, but the rain prevented it (instead, it would be bad weather); Don't cut an oak tree without puffing your lips (you can't cut it instead); active use of uncoordinated sentences of different grammatical semantics instead of allies Drinking too much is not good. Running-Escape from Death: Real Grass-Fantastic Water and more. Proverbs are created to reflect the wisdom of the people. But describing them as the fruit of people's observations and opinions does not mean that these "formulas" somehow came into being spontaneously. Snegirev argues that proverbs are "the words of people with intelligence and many years of experience" [Snegirev, 1996, p. 151].

When we look at articles with rated semantics, we use the following terms: level semantics, gradosema, degree scale, grade, graduate.

Gradual semantics refers to denotative and connotative macroelements, a set of semaphores with different levels of abstraction, among which a hierarchically organized structure in which the gradosema is obligatory.

A gradosema is a minimal element of a structure (semema) that represents its position relative to a zero degree of measurement on a gradation scale, a sign that is a measure, degree, increase, or decrease of the manifestation of motion.

Graduation is understood in two ways; two homonymous terms should be distinguished:

- 1) consistency in the location of the gradation scale, step-by-step, the division of grading into stages, phases;
- 2) a stylistic figure consisting of the ascending or descending order of the semantic or emotional meaning of a series of words.

In this study, the gradation sequence is considered as a stepwise process in the location of the gradation scale. Gradational relations are grammatically related to subjective-objective relations.

A gradation scale is a series of units that are more or less relative to gradators; an increase or decrease in the scale attribute level.

Graduation is the correlation (order) of a quality attribute with respect to the zero level (norm) of measurement on a gradation scale.

References

1. Alter, Robert (2010) *The Wisdom Books: Job, Proverbs, and Ecclesiastes: A Translation with Commentary*. W.W. Norton & Co. ISBN 978-0-39308073-5.
2. Berlin, Adele (2011). "Cosmology and creation". In Berlin, Adele; Grossman, Maxine (eds.). *The Oxford Dictionary of the Jewish Religion*. Oxford University Press. ISBN 978-0-19-973004-9.
3. Gabriele Boccaccini (2002). *Eerdmans, Roots of Rabbinic Judaism: An Intellectual History, from Ezekiel to Daniel*. ISBN 978-0-80284361-6.
4. Clements, Ronald E. (2003). "Proverbs." Dunn, James D. G., and John William Rogerson (eds.). *Eerdmans Commentary on the Bible*. Eerdmans. ISBN 9780802837110.
5. Crenshaw, James (2000). "Unresolved Issues in the Wisdom Literature". Marvin E. Tate, Harold Wayne Ballard, and W. Dennis Tucker (eds.). *An Introduction to Wisdom Literature and the Psalms* Mercer University Press. ISBN 978-0-86554652-3.
6. Farmer, Kathleen A. (1991). *Who knows what is good? : a comment on Proverbs and Ecclesiastes*. Wm. B. Eerdmans Publishing. ISBN 978-0-80280161-6.



7. Farmer, Kathleen A. (1998). "The Wisdom Books". In McKenzie, Steven L.; Graham, Matt Patrick (eds.). *The Hebrew Bible Today: An Introduction to Critical Issues*. Westminster John Knox Press, ISBN 978-0-66425652-4.
8. Fox, Michael V. (2000). *Proverbs 1–9*.
9. Hosiyatxon Suvanqulova (2014) *Adabiyot uchqunlati*. Toshkent